[CONFIDENTIAL.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJÁB,

NORTH-WESTERN PROVINCES,

OUDH, CENTRAL PROVINCES, CENTRAL INDIA, AND RÁJPÚTÁNÁ.

Received up to 8th September, 1883.

GENERAL ADMINISTRATION.

The *Oudh Akhbár* (Lucknow), of the 5th September, states that it will be generally admitted that female doctors are a great desideratum in this country, especially as women here are accustomed to live behind the screen. In other provinces efforts are being made by well-to-do and enlightened persons to provide for this want, but it is to be regretted that nothing has yet been done in this direction in Oudh. There are at present several European lady doctors and midwives at Lucknow and they are doing useful work. But their services are not within the reach of the poorer classes of the community. The talukdárs

Circulation, 610 copies.

Need for female doctors.

of Oudh should establish a female medical school and engage the services of one or two able lady doctors, such as Mrs. Fuller, &c., to act as teachers there. There could be no difficulty in inducing poor girls belonging to the respectable classes of the community to join the school for instruction. Professional native midwives, who are as a rule quite ignorant, should be taught midwifery at the school. The funds necessary for carrying out the scheme could be easily raised by the nobility and gentry of the province.

Circulation, 120 copies.

The *Shahna-i-Hind* (Meerut), of the 1st September, thanks Government for the schools and colleges established by it for the education of the people, but remarks that Government is not well advised in encouraging the spread only of a literary education. On leaving the school all boys naturally desire to enter the public service, but obviously Government cannot provide employment for all of them. It is necessary to establish industrial schools in order to remedy the evil.

Need for industrial schools.

Circulation, 150 copies.

The *Najmu-l-Akhbár* (Etáwah), of the 1st September, complains that some very objectionable customs prevail in jails Musalmán convicts are obliged to shave their beards and Hindús to drink water from skins. Now it is well known that Musalmáns have a religious objection to shaving their beards and Hindús to drinking water from skins. There seems to be no reason why the religious prejudices of convicts should be unnecessarily tampered with. On the contrary, it would be better to insist upon prisoners performing their religious ceremonies in jails, because as a rule the more religious a man is the better is his character. The evil customs in question sometimes lead to unfortunate incidents. It appears from the *Oudh Akhbár* that in the jail at Sultánpur a Musalmán convict was made to have his beard cut by a sweeper. The convict, enraged at this, killed the jailor and was afterwards himself hanged in consequence.

Prevalence of some objectionable customs in jails.

Circulation, 310 copies.

A correspondent of the *Delhi Panch* (Lahore), of the 29th August, writing from Gorakhpur, says:—Officers always previously fix dates for the hearing of cases. But what is the use of doing this if they do not hear the cases on the fixed dates? Suppose a native of Kasia, which is 18 *koses* from Gorakhpur, has to appear before the Magistrate at Gorakhpur to answer a criminal charge. He goes to Gorakhpur on the fixed date, taking with him a pleader who is to be paid Rs. 75 a day for his services; but the Magistrate is busy with other cases and is unable to hear his case for two or three days. In that case the accused will be unnecessarily put to a great deal of expense in the shape of the pleader's fees.

Suitors put to unnecessary expense by delay in the hearing of cases.

Circulation, 500 copies.

The *Hindustani* (Lucknow), of the 6th September, states that, as it is, European medicines are expensive, and it is to be regretted that they are made doubly expensive by an objectionable custom prevailing among doctors and druggists in this country. It is well known that each doctor as a rule has entered into a secret agreement with a druggist. According to this agreement the former makes his patients buy all their medicine from the latter, and the latter pays him commission at a fixed rate for the medicine sold to them. Formerly the rate of commission did not exceed 10 per cent. of the amount charged to a patient by the druggist for any medicine. But now the usual rate is 50 per cent! Hence druggists naturally charge extravagant prices to patients. It is not too much to say that a druggist charges two rupees for a medicine which cannot really be worth more than four annas. If any one should become ill and place himself under the treatment of a doctor for a month or two, the doctor's fees and the cost of medicine would ruin him. The evil custom in question prevails not only among private medical practitioners, but also among those who are in Government employ. We know very well which doctors in

Custom among doctors of levying commission from druggists.

the public service at Lucknow are accustomed to levy commission from druggists, but we abstain from publishing their names on the present occasion in the hope that they will mend their ways. If Government desires to popularize the English system of medicine among natives, it should put a stop to the mischievous custom in question.

Circulation, 700 copies.

Graduates and the public service.

The *Prayág Samáchár* (Allahábád), of the 3rd September, in regard to the question of the employment of graduates in the public service, observes that the Lieutenant-Governors of these provinces have as a rule been very anxious to encourage the spread of education. They lost no opportunity of impressing upon the people the advantages of education and freely bestowed titles and rewards upon those who aided their efforts in this direction. But it is to be regretted that none of them showed any disposition to utilize the services of educated men for the public service and thus create a demand for high education. This is the reason why these provinces are so very backward compared with other provinces. On looking at the Civil List of Bengal we find that in that province the majority of subordinate judges, munsifs, deputy collectors, tahsíldárs, police inspectors, &c., are graduates, but in these provinces these posts are as a rule held by those who have received only an elementary education. Theoretically the posts have been reserved for cadets of good family, but practically they are given to those who manage to win the good will of the officers by flattery. We can point to many native officers who can neither boast of a superior education nor of a high birth. We hope Sir Alfred Lyall, who is himself a very learned man, will adopt some measures to improve the position of graduates. It is beyond the shadow of a doubt that if Government freely utilized the services of these men, the tone and efficiency of the public service would be improved and the people would be saved the tyranny and oppression to which they are at present exposed at the hand of dishonest officers.

Circulation, 250 copies.

Natives and a correspondent of the *Pioneer*.

The *Mirátu-l-Hind* (Lucknow), for August, publishes a long article, communicated by a correspondent, in answer to the article that appeared in the *Pioneer* of the 19th June under the signature "A. P. W." in condemnation of natives. After giving an abstract of the article in the *Pioneer* the writer remarks that the tone of the article is very objectionable and is calculated to widen the gulf between natives and Europeans. It is said that a native always has an ulterior object in view in cultivating the friendship of a European. But this is not the case with natives only. Friendships are formed throughout the world with some object. As Englishmen have power and influence, ordinary natives necessarily seek their aid in promoting their interests. But are Englishmen free from this fault? The writer in the *Pioneer* says that natives keep their women behind the screen and doubt the chastity of those who are accustomed to appear in public. Nothing could be a greater mistake than this. In the present political condition of natives the *parda* custom is very necessary among them. But they hold the English ladies in the highest respect. Of course there are black sheep in every fold. The English nation, like other nations, is not free from bad men and women. Formerly women in India also were accustomed to appear in public unveiled. Look at Sítá, Dropadi, Rádhá, &c., who are still regarded as models of chastity. Again the writer in the *Pioneer* calls Manu a "morally degraded individual," because he recommended a girl of 8 years to be married to a man of 21. The writer shows his utter ignorance of native customs here. Does he not know that marriages are not consummated at once among Hindús and that there prevails such a custom as second marriage among them? As regards the disparity between the wife and husband in age, are not English girls of 16 and 18 married to men of 35 and 40? In fact, in all civilized countries a girl is as a rule married to a boy older than her, and this custom is supported by science. In the same way the writer in the

Mirat-ul-Hind endeavours to answer the other strictures of the correspondent of the *Pioneer*.

Circulation, 450 copies.

The *Koh-i-Núr* (Lahore), of the 1st September, expresses satisfaction at the proposal made by the Hon'ble Saiyid Ahmad Khán to raise a fund, called the Muhammadan Civil Service Fund, for sending Muhammadan youths to England to compete for the Civil Service Examination, and advises the Musalmáns of the Panjáb to contribute to the Fund. But the editor is unable to understand why the Saiyid has excluded Hindús from the scheme. If he does not see his way to extending the scheme to them, they should raise a separate fund of their own for the purpose.

Muhammadan Civil Service Fund.

Circulation, 500 copies.

The *Áftáb-i-Panjáb* (Lahore), of the 3rd September, states that, besides professional snake-charmers, there are other persons in the Panjáb who are accustomed to catch and keep serpents. The latter sometimes foolishly vie with each other in displaying their skill at snake-charming, and even go the length of allowing themselves to be bitten by serpents by way of competition. Only the other day two men at Lahore allowed themselves to be bitten by serpents in this way. One of the two has already died in consequence and the other lies on his death-bed. Government should prohibit this class of people from keeping serpents and from engaging in such dangerous contests.

Snake-charming, Panjáb.

Circulation, 140 copies.

The *Mihr-i-Nimroz* (Bijnor), of the 31st August, states that, as leprosy is a contagious disease, it is a great mistake to allow beggars, affected by the disease, freely to move about among the people begging. Municipal committees should establish leper asylums where such persons may be confined and fed.

Need for leper asylums.

Circulation, 100 copies.

A correspondent of the *Muniráu-l-Akhbár* (Bárn Banki), of the 1st September, complains that cultivators do not properly feed their

Cattle not properly fed by cultivators.

cattle, nor do they keep their abodes clean. Their cattle are generally very weak and unfit for hard labour in consequence.

The *Aftáb-i-Panjáb* (Lahore), of the 3rd September, states that since his arrival in India Lord Ripon has been busy promoting the welfare of natives in every possible way. They cannot be too grateful to him for this. Although narrow-minded Europeans have abused him to their hearts' content, he has not departed from his policy. The reduction of the limit of age for candidates to the Civil Service Examination to 18 years has practically excluded natives from that examination. But we are glad to say that it appears from the *Statesman* that the Home Government are again desirous of raising the limit in accordance with the recommendation of Lord Ripon. If this is done, natives will be able freely to compete for the examination.

Circulation, 500 copies.

Limit of age for candidates to the Civil Service Examination.

The *Káyasth Vyavhár* (Fatehpur), of the 1st September, is glad that the Local Government has decided to construct a canal in Fatehpur, but urges that the canal should be dug near the town, and not at the distance of five or six miles from it, as appears to have been proposed. In the former case the canal would be esteemed a great boon by the people, inasmuch as it would remove the scarcity of water and also encourage trade.

Construction of a canal in Fatehpur.

A correspondent of the *Anjuman-i-Panjáb* (Lahore), of the 1st September, urges that the branch of the Rajputana State Railway, situated between Farukhnagar and Garhi Harsaru in Gurgaon, should be extended to Umballa *viâ* Jhajhar, Rohtak, Gohána, Karnál, and Shahábád. There is no doubt that the branch would pay, as the towns through which it would pass are all flourishing emporiums of trade. Of all the cis-Sutlej districts Rohtak and Karnál are the

Circulation, 425 copies.

Construction of a railway from Garhi Harsaru to Umballa.

only districts that remain to be opened up by railway. Besides encouraging trade, the proposed railway would be a real boon to the travelling public and the higher officers who have occasion to go to the two districts on tour. The people are at present exposed to great inconvenience in travelling in those districts, as the ground is dry and sandy and there are no trees there. The Panjáb is threatened by a scarcity of grain owing to insufficient rainfall. If a scarcity break out, the Government should at once undertake the project to provide employment for the famine-stricken people.

LEGISLATION.

Circulation, 75 copies.

The *Municipal Guide* (Agra), of the 30th August, after publishing a vernacular translation of the North-Western Provinces and Oudh Municipalities Bill, makes some observations on the provisions of the Bill.

North-Western Provinces and Oudh Municipalities Bill.

Section 9.—As regards clause (*c*) of this section, there are some classes of the community which should not by any means be allowed to send representatives to municipal boards. A list of these classes should be prepared by the boards. Moreover, there ought to be some educational qualifications for membership, in order that only those who are capable of understanding the duties and responsibilities of the office may be admitted to municipal boards.

Section 10.—The term three months should be substituted in place of "six months" in clause 2 of this section.

Section 11.—The term of office of a member should not be less than two years.

Section 13.—If a member does not attend the meetings of the board for three consecutive months without sufficient excuse, his name should be removed from the list of members. But he may be allowed to be absent for six consecutive months on showing good cause.

Section 19 (*sic*).—If arrangements are so made that half of the members of a board go out every year and new

men are elected in their place, the term of office of the chairman should be only one year. But if all the members go out simultaneously at the end of two years, the term of office of chairman should be two years.

Section 27.—The quorum necessary for the transaction of business at an ordinary meeting should be expressly stated and may be fixed at one-third of the whole board, but that for a special meeting should not be less than two-thirds.

Section 37.—All fines realized under this Act and the Gambling Act, as well as the income derived from the cattle pounds and encamping-grounds situated within the municipal limits, should go to the municipal fund.

Section 46.—Municipal boards should be always consulted about the appointment of municipal watchmen.

Section 54.—The fines imposed by municipal boards under clause 2 of this section should be realized from the sale of the moveable property of the offenders, but no offender should be sent to prison in any case.

Panjáb Local Self-government Bill.

The *Panjábí Akhbár* (Lahore), of the 29th August, republishes an article from the journal of the Anjuman-i-Kasúr. The writer of the article argues that Mr. Barkley's Panjáb Local Self-government Bill falls far short of the Supreme Government's Resolution of the 18th May, 1882, and the Panjáb Government's Resolution of the 7th September, 1882, and will make the present state of things much worse instead of improving it. Sections 37, 38, 39, 51, 52, and 53, of the Bill give more powers to the deputy commissioners and commissioners than those exercised by them at present. These powers will seriously interfere with the independence of district boards. The writer takes the native editors and Associations of the Panjáb to task for not criticising the measure.

Circulation, 250 copies.

Ilbert Bill.

The *Akhbár-i-Ám* (Lahore), of the 5th September, states that all Local Governments and Administrations except the Government of Bengal and the Administration of Assam have given their

Circulation, 1,800 copies.

opinions in favour of the Ilbert Bill. Lord Kimberley, Lord Hartington, and Mr. Cross have declared in Parliament that the measure is in accordance with the principles on which British rule is conducted in India. Several enthusiastic meetings have been held in England under the auspices of such influential men as Mr. Bright in support of the measure. Even the Hon'ble Mr. Gladstone himself has highly praised the policy of Lord Ripon and condemned the opposition of Anglo-Indians to the Ilbert Bill as unreasonable and as deserving to be repressed. Under these circumstances there seems to be no doubt that the Bill will be passed. The declaration of Mr. Gladstone has so much annoyed the editor of the *Englishman*, who is also Secretary to the Anglo-Indian Defence Association, that he has begun to preach open sedition. In connection with the proceedings of that Association he lately observed that Anglo-Indians could never overlook the treatment which the Government had accorded to them. The Government unwisely aimed at placing natives on a footing of equality with them who were its countrymen and the conquerors of India, although this was quite impossible. British blood ran in their veins, which by its very nature could not bear any dishonor. They would show the English ministry that they could not be put down like natives. The *Akhbár-i-Am* remarks that such writings deserve serious consideration at the hand of Government. What wonder if evil-minded Anglo-Indians should secretly commit illegal acts with a view to over-awing the Government! Indeed, they may be said to have already indulged in such acts. Look at the seditious letters that were lately discovered. Those letters did not produce the least effect on the loyalty of natives. This shows that the authors of the letters were strangers who are not conversant with the feelings of natives. There is another thing worthy of note in connection with these letters. The letters were issued simultaneously at Lahore, Murree, Madras, and perhaps also in the North-Western Provinces. It may be inferred from this that the writers of the letters belonged to

a class of the community that was spread all over the country and that they acted in concert. In regard to the Murree letters the *Pioneer* itself has declared that they were written by Eurasians. We are afraid that Anglo-Indians may bring about disturbances by intrigue during the visit of Mahárájá Dalip Singh to India. It must be their secret desire that a rebellion should break out in some part of the country in order that natives may be brought into disrepute and Government may be obliged to appeal to volunteers for aid. But they should remember that any outbreak is simply out of the question.

Circulation, 500 copies.

Calcutta High Court and the Ilbert Bill.

The *Hindustání* (Lucknow), of the 6th September, referring to the opinion of the Calcutta High Court on the Ilbert Bill, remarks:—Although we knew very well that all the Judges of that Court except Mr. Justice Mittra would oppose the measure, we anxiously awaited the publication of the opinion of the Court, inasmuch as we thought that it would be supported by strong arguments which it might not be very easy to answer. But we have been agreeably disappointed. The High Court say that Europeans have always enjoyed the right of trial by their own countrymen! But this right was bestowed upon them only in 1872 by Sir James Stephen's Criminal Procedure Code. They did not possess it before. The High Court state that the widespread agitation against the Bill is due to the fact that the measure is calculated to deprive Europeans of a hereditary privilege. But did not the extension of the civil jurisdiction of native Judges over them meet with a similar opposition at their hands? Did they not call the scheme a Black Act and did they not resolve even to kill Lord Macaulay and to attack Government? The High Court say that as the number of native Covenanted Civil Servants is very small, the Bill will not benefit natives in any large degree, nor will it afford any great convenience to Government, while it will encroach upon a valued privilege of Europeans. But although the number of native Covenanted Civilians is small at present, the number will be considerably

increased soon, if a suitable alteration be made in the limit of age for the candidates to the Civil Service Examination. Again, the High Court urge that European criminals have great confidence in European Magistrates. But what is the cause of this confidence? Is it because European Magistrates are influenced by race feeling in trying the cases of their countrymen? It will be observed that the opinion of the High Court contains nothing new. The objections raised by the Court have been already fully discussed in public prints.

RAILWAY AND POST-OFFICE.

Circulation, 500 copies.

The *Áftáb-i-Panjáb* (Lahore), of the 3rd September, states that it would seem that the Madras Railway authorities have resolved to number all their third class railway carriages. Certainly this will be a good reform, and we highly recommend it to the consideration of the Panjáb Northern and the Sindh, Panjáb and Delhi Railway authorities. Now when a passenger leaves his carriage he experiences great difficulty in discovering his carriage on return. If carriages were numbered, this difficulty would be removed.

Numbering of third class railway carriages.

Circulation, 120 copies.

The *Shahna-i-Hind* (Meerut), of the 1st September, complains that both the Hindú and Musalmán cooks at railway stations, who have the monopoly of the supply of food to passengers, sell unwholesome articles of food and charge high prices. The editor asks the Railway officers to see to this, and remarks that the cooks urge in their defence that they have to pay a heavy tax to the Railway authorities for the grant of the monopolies. If their excuse is well founded, the Railway authorities should reduce the tax.

Supply of articles of food to passengers at railway stations.

Circulation, 72 copies.

The *Lama-i-Núr* (Jaunpur), of the 2nd September, in its local news column, urges that a letter-box should be placed near the

Need for a letter-box at Jaunpur.

civil court at Jaunpur for the convenience of pleaders and litigants.

LOCAL.

The *Kavivachan Sudhá* (Benares), of the 3rd September, complains that a European openly carries on gambling at Dasháswamedh in Benares and expresses surprise at the non-interference of the police. The editor also complains of the prevalence of theft in the town.

Circulation, 350 copies.

Gambling and theft at Benares.

The *Mihr-i-Nimroz* (Bijnor), of the 31st August, regrets to state that the Hindús and Musalmáns at two places in the Bijnor district are animated by religious animosity towards each other. The Musalmáns of Dáránagar desired to construct a well near their mosque, but the Hindús protested against this. It is believed that the Hindús at Naginá intend to hold the Rámlilá fair during the next Dasehra festival, but the Musalmáns are disposed to oppose the fair. The editor takes the two classes to task for their mutual hostility and advises them to live in peace.

Circulation, 140 copies.

Religious quarrels between the Hindús and Musalmáns in Bijnor.

The *Prayág Samáchár* (Allahábád), of the 3rd September, in its local news column, urges that the Municipal Committee should place a clock at some conspicuous place in the city for the convenience of the people. The editor thinks that the police-station would be the best place for the clock.

Circulation, 700 copies.

Need for a clock at Allahábád.

The *Bhárati Vilás* (Agra), of the 5th September, in its local news column, states that a fair was lately held at the Rámbágh, to which both the Hindús and Musalmáns were invited, with a view to effect a conciliation between the two classes. The attendance was large, as the toll for the bridge was remitted on that day. But the scheme does not appear to have restored good feeling between the two classes, because the Piyálá fair, which was held some days after, was not attended largely

Circulati on, 150 copies.

Hindús and Musalmáns at Agra.

as usual. It was not decided at the Rámbgáh fair whether the kine fair would be allowed or not during the next Muharram.

Circulation, 108 copies.

The *Akhbár-i-Qaisárí* (Jullundur), of the 1st September, complains that at Jullundur prostitutes live in the neighbourhood of the Government school and are a great temptation in the way of the students. They should be removed from the place.

Prostitutes and the Government school at Jullundur.

The *Lyall Gazette* (Meerut), of the 1st September, states that there is an Association at Meerut, of which Ráe Bakhtáwar Singh, Subordinate Judge, is the president and which has many well-to-do Hindús of the place among its members. The Association has resolved to send some Hindú boys to England for education at its expense. It lately asked the headmasters of the Government High School and the Church Mission School at Meerut if there were any Hindú boys in those schools desirous of going to England for the prosecution of their studies. The headmaster of the Government school sent in the names of six boys, but no further action has yet been taken by the Association in the matter.

Hindú students to be sent to England by a Hindú Association at Meerut.

LIST OF PAPERS EXAMINED.

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
						1883.	1883.	
1	*Áftáb-i-Hind* ...	Jullundur,	Urdú ...	Weekly ...	Barkat Alí ...	Sep. 1st ...	Sep. 4th ...	150 copies.
2	*Áftáb-i-Panjáb* ...	Lahore ...	Ditto ...	Tri-weekly...	Diván Búta Singh,	Aug. 31st & Sep. 3rd and 5th.	„ 2nd 5th, & 8th respectively.	500 „
3	*Áina-i-Tahzíb* ...	Saidpur ...	Ditto ...	Weekly ...	Sheo Prasád ...	Sep. 2nd ...	„ 4th ...	250 „
4	*Ainu-l-Akhbár* ...	Moradábád	Ditto ...	Ditto ...	Diláwar Alí ...	Aug. 31st ...	„ 3rd ...	134 „
5	*Akhbár-i-Álam* ...	Meerut ...	Ditto ...	Ditto ...	Muqarrab Husain Khán.	Sep. 4th ...	„ 8th ...	100 „
6	*Akhbár-i-Ám* ...	Lahore ...	Ditto ...	Bi-weekly ...	Mukund Rám ...	„ 1st & 5th	„ 4th & 7th respectively.	1,300 „
7	*Akhbár-i-Tamannái*,	Lucknow,	Ditto ...	Weekly ...	Púran Chand ...	„ 1st ...	„ 2nd ...	125 „
8	*Akhbáru-l-Akhyár* ...	Ditto ...	Ditto ...	Bi-monthly,	Muhammad Alí ...	Aug. 30th ...	„ 4th ...	...
9	*Akmalu-l-Akhbár* ...	Delhi ...	Ditto ...	Weekly ...	Fakhr-ul-dín ...	„ 28th ...	„ 2nd ...	84 „
10	*Alígarh Institute Gazette.*	Alígarh ...	Urdú-English.	Bi-weekly ...	Guláb Rái ...	Sep. 1st & 4th	„ 3rd & 6th respectively.	295 copies (including 68 copies taken by Govt.)
11	*Almorá Akhbár* ...	Almorá ...	Hindí ...	Weekly ...	Sadá Nand ...	„ 3rd ...	„ 6th ...	98 copies.
12	*Anis-i-Hind* ...	Agra ...	Urdú ...	Bi-monthly,	Mirzá Ashiq Hussain	„ 1st ...	„ 2nd ...	...
13	*Anjuman-i-Hind* ...	Lucknow,	Ditto ...	Weekly ...	Chandan Lál ...	„ „ ...	„ 5th ...	141 „
14	*Anjuman-i-Panjáb* ...	Lahore ...	Ditto ...	Ditto ...	Núru-l-dín ...	„ „ ...	„ 4th ...	425 copies (including 200 copies taken by Govt.)
15	*Anwáru-l-Akhbár* ...	Lucknow,	Ditto ...	Ditto ...	Tegh Bahádur ...	Aug. 30th ...	„ 2nd ...	230 copies.

List of papers examined—(continued).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1883.	1883.	
16	*Ashrafu-l-Akhbár* ...	Delhi ...	Urdú ...	Tri-monthly	Mirzá Khán ...	Sep. 1st ...	Sep. 6th ...	110 copies.
17	*Bhárat Bandhu* ...	Aligarh ...	Hindi English.	Weekly ...	Totá Rám ...	Aug. 31st ...	„ 2nd ...	135 „
18	*Bidrati Vilás* ...	Agra ...	Hindí ...	Tri-monthly,	Bhagwán Dás ...	Sep. 5th ...	„ 7th ...	150 „
19	*Dabdaba-i-Qaisari* ...	Bareilly,	Urdú ...	Weekly ...	Thákur Prasád ...	„ 1st ...	„ 4th ...	200 „
20	*Dabdaba-i-Sikandari*	Rámpur ...	Ditto ...	Ditto ...	Muhammad Husain,	„ 3rd ...	„ 5th ...	450 „
21	*Dabtar-l-Mulk* ...	Bhopál ...	Ditto ...	Bi-monthly,	Amjad Alí ...	Aug. 29th ...	„ 3rd ...	349 „
22	*Delhi Punch* ...	Lahore ...	Ditto ...	Weekly ...	Fazlu-l-dín ...	„ 29th & 5th Sep.	„ 2nd & 8th respectively.	310 „
23	*Desh Upkárak* ...	Ditto ...	Ditto ...	Ditto ...	Sálig Rám ...	Sep. 1st ...	„ 3rd ...	700 „
24	*Gurmukhi Akhbár* ...	Ditto ...	Gurmukhí ...	Ditto ...	Gurmukh Singh ...	„ 3rd ...	„ 8th ...	...
25	*Hámi-i-Hind* ...	Cawnpore,	Urdú ...	Ditto ...	Sháh Muhammad Nabí.	„ 6th ...	„ 7th ...	550 „
26	*Hindustání* ...	Lucknow,	Ditto ...	Bi-weekly ...	Gangá Prasád ...	Aug. 30th & 6th Sep.	„ 2nd & 7th respectively.	500 „
27	*Islám* ...	Meerut ...	Ditto ...	Weekly ...	Alimu-l-Dín ...	„ 31st ...	„ 3rd ...	330 „
28	*Jaipur Gazette* ...	Jaipur ...	Hindí-Urdú,	Bi-weekly ...	Mahábir Prasád ...	Sep. 1st & 5th	„ 3rd & 8th respectively.	200 „
29	*Jalwa-i-Túr* ...	Meerut ...	Urdú ...	Weekly ...	Ganeshí Lál ...	„ 1st ...	„ 5th ...	20 „
30	*Karnámah* ...	Lucknow,	Ditto ...	Ditto ...	Muhammad Yáqúb,	„ 3rd ...	„ „ ...	250 „
31	*Kashí Patrikú* ...	Benares ...	Hindí-Urdú,	Ditto ...	Lakshmi Shankar, M.A.	Aug. 31st & 7th Sep.	„ 3rd & 8th respectively.	600 copies (including 501 copies taken by Govt.)
32	*Katehar Punch* ...	Badáún ...	Urdú ...	Tri-monthly,	Amjad Husain ...	Sep. 1st ...	„ 3rd ...	50 copies.

33	*Kaukab-i-Hind* ...	Lucknow,	Ditto ...	Bi-monthly,	Revd. J. H. Messmore.	„	7th ...	„	8th ...	416	„
34	*Kavi Vachan Sudhá,*	Benáres ...	Hindí ...	Weekly ...	Chintámani Ráo ...	„	3rd ...	„	7th ...	350	„
35	*Káyasth Vyavhár* ...	Fatehpur,	Hindi-Urdú,	Bi-monthly,	Ambiká Prasád ...	„	1st ...	„	4th ...	...	...
36	*Khair Khwáh-i-Alam*	Delhi ...	Urdú ...	Weekly ...	Mír Hasan ...	„	„ ...	„	„ ...	140	„
37	*Khair Khwáh-i-Hind,*	Ditto ...	Ditto ...	Bi-monthly,	Mahá Naráin ...	„	„ ...	„	3rd ...	180	„
38	*Khair Khwáh-i-Panjáb.*	Gujránwálá.	Ditto ...	Weekly ...	Brij Lál ...	Aug.	28th & 4th Sep.	„	2nd & 8th respectively.	600	„
39	*Khair Khwáh-i-Oudh,*	Lucknow,	Ditto ...	Bi-monthly,	Khairáti Lál ...	„	31st ...	„	6th ...	20	„
40	*Koh-i-Núr* ...	Lahore ...	Ditto ...	Bi-weekly ...	Munshi Harsukh Rái.	Sep.	1st & 5th	„	3rd & 7th	450 copies (including 100 copies taken by Govt.)	
41	*Kul Shreshth Samáchár.*	Alígarh ...	Hindi-Urdú,	Monthly ...	Mádho Prasád ...	Asádh & Shrávan.		„	3rd ...	55 copies.	
42	*Lamá-i-Núr* ...	Jaunpur ...	Urdú ...	Weekly ...	Háfiz Abdullah ...	Sep.	2nd ...	„	6th ...	72	„
43	*Lawrence Gazette* ...	Meerut ...	Ditto ...	Ditto ...	Iqbálu-l-dín ...	Aug.	29th ...	„	3rd ...	165	„
44	*Lyall Gazette* ...	Ditto ...	Ditto ...	Ditto ...	Ganeshí Lál ...	Sep.	1st ...	„	5th ...	...	...
45	*Márwár Gazette* ...	Jodhpur ...	Hindi-Urdu,	Ditto ...	Gobardhan Dás ...	„	3rd ...	„	7th ...	100	„
46	*Mashír-i-Qaisar* ...	Lucknow,	Urdú ...	Ditto ...	Ghulám Muhammad	„	4th ...	„	6th ...	200	„
47	*Matla-i-Núr* ...	Ditto ...	Ditto ...	Bi-monthly,	Tasadduq Husain ...	Aug.	31st ...	„	3rd ...	100	„
48	*Mihr-i-Nimroz* ...	Bijnor ...	Ditto ...	Weekly ...	Muhíbu-llah ...	„	„ ...	„	„ ...	120	„
49	*Miratu-l-Hind* ...	Lucknow,	Ditto ...	Monthly ...	Shyám Náráyan ...	For Aug.	...	„	4th ...	250	„
50	*Mitra Vilás* ...	Lahore ...	Hindi ...	Weekly ...	Mukund Rám ...	Sep.	3rd ...	„	5th ...	250	„
51	*Mír Gazette* ...	Meerut ...	Urdú ...	Ditto ...	Khushwaqt Rái ...	Aug.	12th & 4th Sep.	„	7th ...	70	„
52	*Muntázu-l-Akhbár* ...	Bárábankí,	Ditto ...	Ditto ...	Muhammad Yúsuf,	Sep.	1st ...	„	5th ...	160	„
53	*Municipal Guide* ...	Agra ...	Ditto ...	Bi-monthly,	Alí Ján ...	Aug.	30th ...	„	4th ...	75	„
54	*Muraqqa-i-Tahzíb* ...	Lucknow,	Ditto ...	Ditto ...	Bihárí Lál ...	Sep	1st ...	„	2nd ...	150	„
55	*Murásla-i-Kashmír* ...	Ditto ...	Ditto ...	Monthly ...	Shyám Naráyan ...	For Aug.	...	„	6th ...	500	„
56	*Najmu-l-Akhbár* ...	Etáwah ...	Ditto ...	Weekly ...	Rúhu-llah Khán ...	Sep.	1st ...	„	2nd ...	150	„
57	*Najm-ul-Hind* ...	Morádábád	Ditto ...	Ditto ...	Prataáp Krishna ...	„	4th ...	„	8th ...	150	„
58	*Nasím-i-Agrá* ...	Agra ...	Ditto ...	Ditto ...	Jamná Dás ...	„	7th ...	„	„ ...	325	„
59	*Nasím-i-Hind* ...	Fatehpur,	Ditto ...	Ditto ...	Kunj Bihárí Lál ...	„	4th ...	„	6th ...	92	„

List of papers examined—(concluded).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1883.	1883.	
60	*Nár-Afshán* ...	Ludhiáná,	Urdú ...	Weekly ...	Revd. E. M. Wherry,	Sep. 6th ...	Sep. 8th ...	750 copies.
61	*Nár-i-Badáún* ...	Budáún ...	Ditto ...	Ditto ...	Amjad Husain ...	Aug. 30th ...	„ 2nd ...	250 „
62	*Núru-l-Absár* ...	Allahábád,	Ditto ...	Bi-monthly,	Roshan Lál ...	Sep. 5th ...	„ 7th ...	120 copies (including 48 copies taken by Govt.
63	*Núru-l-Anwár* ...	Cawnpore,	Ditto ...	Weekly ...	Muhammad Yáqúb,	„ 1st & 8th	„ 2nd & 8th respectively.	349 copies.
64	*Nyáya-Sudhá* ...	Hardá ...	Maráthi-English.	Ditto ...	Básdeo Bháskar ...	„ 5th ...	„ 6th ...	400 „
65	*Oudh Akhbár* ...	Lucknow,	Urdú ...	Daily ...	Sheo Prasád ...	„ 3rd to 8th	„ 3rd to 8th	610 copies (including 90 copies taken by Govt.)
66	*Oudh Punch* ...	Ditto ...	Ditto ...	Weekly ...	Sajjád Husain ...	„ 4th ...	„ 8th ...	450 copies.
67	*Panjábí Akhbár* ...	Láhore ...	Ditto ...	Bi-weekly ...	Muhammad Azím ...	Aug. 29th & 1st Sep.	„ 2nd & 4th respectively.	250 „
68	*Panjáb Punch* ...	Ditto ...	Ditto ...	Weekly ...	Firozu-l-Dín ...	„ 5th ...	„ 7th ...	150 „
69	*Patiálá Akhbár* ...	Patiálá ...	Ditto ...	Ditto ...	Rikhí Kesh ...	„ 3rd ...	„ „ ...	300 „
70	*Prayág Samáchár* ...	Allahábád,	Hindi ...	Ditto ...	Dewakí Nandan ...	„ „ ...	„ 4th ...	700 „
71	*Prince of Wales' Gazette.*	Meerut ...	Urdú ...	Ditto ...	Ganeshí Lál ...	Aug. 12th & 4th Sep.	„ 7th ...	70 „
72	*Qaisari Akhbar* ...	Jullundur,	Ditto ...	Ditto ...	Mirzá Mavahhid ...	Sep. 1st ...	„ 3rd ...	108 „
73	*Rafáh-i-Ám* ...	Siálkot ...	Ditto ...	Ditto ...	Diwán Chand ...	„ „ ...	„ 6th ...	600 „

74	*Rahbar-i-Hind* ...	Lahore ...	Ditto ...	Bi-weekly ...	Nádir Alí Sháh ...	„ 3rd & 6th	„ 4th & 7th respectively.	450	„
75	*Rájputáná Gazette* ...	Ájmere ...	Hindi-Urdú,	Weekly ...	Muhammad Murád Alí.	„ 4th ...	„ 5th ...	...	
76	*Ratn Prakásh* ...	Ratlám ...	Ditto ...	Ditto ...	Muhammad Abdu-l-Haq.	Aug. 23rd & 30th	„ 7th ...	400	„
77	*Reformer* ...	Lahore ...	Urdu ..	Ditto ...	Nathú Rám ...	Sep. 5th ...	„ 8th ...	700	„
78	*Sabhá Kapúrthalá* ...	Kapúrthalá	Ditto ..	Ditto ...	Sharfu-l-dín ...	„ 1st ...	„ 4th ...	120	„
79	*Sádiqu-l-Akhbár* ...	Bháwalpur.	Ditto ..	Ditto ...	Dwárká Náth ...	Aug. 30th ...	„ 2nd ...	320	„
80	*Safír-i-Hind* ...	Delhi ...	Ditto ...	Bi-monthly,	Buláqí Dás ...	„ 31st ...	„ „ ...	300	„
81	*Shahna-i-Hind* ...	Meerut ...	Ditto ...	Tri-monthly,	Ahmad Hasan ...	Sep. 1st ...	„ „ ...	120	„
82	*Shula-i-Túr* ...	Cawnpore,	Ditto ...	Weekly ...	Muhammad Ibráhím.	„ 4th ...	„ 7th ...	175	„
83	*Tahzíb* ...	Morádábád	Ditto ...	Ditto ...	Ráhat Alí Khán ...	„ 5th ...	„ „ ...	90	„
84	*Tibyánu-l-Akhbár* ...	Lucknow,	Ditto ...	Bi-monthly,	Muhammad Alí ...	„ 3rd ...	„ 6th ...	110	„
85	*Tátiya-i-Hind* ...	Meerut ...	Ditto ..	Weekly ...	Wiláyat Alí ...	Aug. 31st ...	„ 2nd ...	150	„
86	*Victoria Paper* ...	Siálkot ...	Ditto ...	Daily ...	Gyán Chand ..	„ 30th to 5th Sep.	„ 2nd to 8th	900	„
87	*Vritt Dhárá* ...	Dhár ...	Maráthi ...	Weekly ...	Harí Bháskar ...	„ 13th, 27th & Sep. 3rd.	„ 7th ...	135	„

ALLAHABAD,
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